

# ZION'S

VOLUME I.



# HERALD.

NUMBER 22.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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THURSDAY, JUNE 5, 1823.

[HALF IN ADV.

## SERMON ON THE GODHEAD OF CHRIST. *Concluded.*

But whilst this sacred doctrine is filled with terror toward the unbelieving and disobedient, it affords the sweetest consolation to the truly sincere. Thou poor penitent soul, come to this depth of comfort, and try it. Consider that he who made thee, was thy sacrifice, and is now thine intercessor. He has engraven thee on the palms of his hands and carries thee on his breast-plate before the throne. Behold him, behold him!—He stretches forth his arms unto thee, longs to espouse thee to himself, and to rejoice over thee as the bridegroom rejoiceth over his bride." Thou canst not doubt his power, for he is God Supreme, and canst thou doubt his love, when he died for thee on the cross? Surely, "as a father pitieh his children, so Jehovah pitieh them that fear him" "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will not the Lord forget thee." Draw near then to the throne of grace with full assurance of acceptance: He is near that justifies." "Say not in thine heart who shall ascend into heaven, (that is to bring Christ down from above) or who shall descend into the deep? (that is, to bring up Christ again from the dead.) For the word is nigh thee, even in thy mouth, and in thine heart." O trust to his faithfulness and love; Suffer him to make thee happy; yield to be saved by grace. Listen to that delightful music of his voice. "Be of good cheer: thy sins are forgiven thee."

And you who taste his love, O! I need not tell you, that the word was God. You know it, you feel it in your inmost souls. Who could have subdued your stubborn spirits? Who could have said with power to your benighted hearts, "Let there be light?" Who could have overturned the mountains of unbelief, and sweetly melted your wills, and changed your dispositions, and transformed your souls into the glorious image of God, but the mighty God himself—mighty to save, Christ in us the hope of glory! And is this all? O! no thou highly favoured, his will is thy sanctification.—Only enter into closer union with him, cleave to his bleeding side, and he will lead thee beside the still waters of comfort, and feed thee in his green pastures. He will guide thee through the valley of the shadow of death. He will love thee with an everlasting love, and thou shalt dwell in the house of the Lord forever. "He will circumcise thine heart, that thou shalt love the Lord thy God with all thine heart. He will sprinkle clean water upon thee, and thou shalt be clean from all thy filthiness and from all thine idols will he cleanse thee. He will be faithful to cleanse thee from all unrighteousness: yea, thou shalt sweetly and experimentally know for thine own self that the blood of Jesus Christ cleanseth from all sin. Thou shalt be one with him, and he will be one with thee; thou shalt dwell in him, and he will dwell in thee; thine heart shall be his constant home. He will enable thee to

comprehend with all the saints, the length, and breadth, and height, and depth of his love which passeth knowledge, and he will fill thee with all the fulness of God."

The consideration of this single truth 'That my friend and well-beloved is the God of heaven and earth, that nothing can happen without his permission, and that all things shall work together for good to them that love him, is sufficient to support the Christian's soul under every trial in human life. That the human nature should be filled with all the fulness of Jehovah, and sit on the throne of God.—O! how does it awaken every spark of holy ambition, and open to us the most amazing views of the glory of the saints in heaven. Ye simple followers of the Lamb, bear up a little longer, and "he that shall come, will come, and will not tarry." Your light afflictions here are not to be compared to that exceeding and eternal weight of glory. For he will make you drink of those rivers of pleasures." which eternally flow at his right hand, and seat you on his own throne, for ever and ever.

*From the N. Y. Statesman.*

## DRUNKENNESS !!

Messrs. Editors—This is a subject of more than usual interest to the rising generation. It has lately been touched upon by several of our respectable journals, but so feebly as scarcely to be felt, and so partially as hardly to be noticed. If an individual puts a period to his life instantaneously, by using violence, all the journals in our land will give the intelligence to their readers—indeed, it would seem as if they made an exertion to be first in making the fact known to the world. But where is the good and faithful sentinel who has under his charge the all powerful engine, (the press) that warns the drunkard to beware! So alarming is this evil, and so general has it become, that it has been publicly proclaimed from the capitol of our union. One of the sentinels of the people, in his place, in the Congress of the nation, (Doctor Condick, of New-Jersey) has warned the nation, and directed the thoughts of the people to this infamous vice, which will bring our country to shame, and our citizens to destruction and premature graves.

Let the tippler and the confirmed drunkard hold converse together if they can find a cool moment. Let them look to the city of London, where vice and immorality have grown up with a crowded population, and an old government, and read, that in London, with a population of thirteen hundred thousand souls, there died, in 1822, only **FOUR** persons from intemperance—four too many! But let them read on—that in 1822, with a population of one hundred and twenty-five thousand souls, there died, in the city of New-York, **FOURTY FOUR** from intemperance! But if this picture is not sufficiently terrific to cause the drunkard to shudder and pause, let him read on—that in 1822, in the city of New-York, **thirty three** fellow beings have been sent to the Lunatic Asylum, whose

insanity was caused by intemperance. Merciful God!—What a picture for the eyes of reasoning man. In one year **forty four** accountable beings, hurried to that bourne from whence no traveller returns, who died *drunkards*; and **thirty three** accountable beings, from drunkenness, deprived of their reason, and confined in a mad house!

As public sentinels, holding respectable stations, let me call upon you, Messrs. Editors, to announce these facts to the world; and let me beseech you in behalf of my degraded, native city, to use the talents you possess, to call upon the drunkard to read and pause, before he again raises to his lips the poisoned chalice, which is filled with madness, and with death.

## A CITIZEN.

*From Saurin's Sermons.*

"Employ a sensible christian to reconcile two enemies, and you will admire the wise and equitable manner in which he would refute every sophism that passion could invent. If the ground of complaint should be exaggerated, he would instantly hold the balance of equity, and retrench what anger may have added to truth. If the offended should say he had received *grievous injury*, he would instantly answer, that between two jarring christians it is immaterial to inquire in this case, the degree of irrationality in the offence; the immediate business he would say, is the reasonableness of forgiveness. If the offended should allege, that he hath often forgiven, he would reply, this is exactly in the case, between the Judge of the world and his offended creatures, and yet he would add, the resulting of a thousand perfections, the forgetting of a thousand favors, the violation of a thousand resolutions, do not prevent God from opening the treasures of his mercy to us. If the complainant should protest that he had no animosity in heart, only that he resolved to have no future intimacy with one that had so grievously injured him; he would dissipate the gross illusion, by bringing the example of a merciful God who does not content himself with merely forgiving us, but in spite of our faults, unite himself to us by the tenderest relations. Lovely morality, my brethren!—Admirable effort of a mind contemplating truth without prejudice or passion!"

*From the Charlton Courier.*

## MORAL OBLIGATIONS.

Any one would reasonably imagine, abounding as the world does, in numerous, varied and inevitable real ills, that the brotherhood of mankind, influenced by sympathy and pity, would invariably be disposed to mitigate, rather than to increase the severity of human sufferings. Unhappily, however we too frequently find it otherwise, and that certain characters, seemingly forgetful not only as respects others, but themselves also, "that imperfections are the characteristics of humanity," deal out unsparely around them, the envenomed shafts of falsehood, malice, and detraction: For the serious notice of all such, we offer the following passage from the *Enchiridion of Epictetus*—"Consider not what your brother does, but what you are to do."

It is a melancholy fact, that there is no assertion so improbably false, "so little like the truth, but it will be received and believed

without examination, so long as it tends to lower the object of envy, to injure the interest of a rival, or to wound the heart of him whom we hate, only because we feel the weight of his real superiority."

How unlike to this would be our conduct did we always observe the conduct of our Saviour, who directs us "to do unto others, as we would that they should do unto us." So long, however, as we are exposed to the arrows of the archers, so long as the depraved of heart delight to wound the peace of their fellow men, to use the words of the moralist whom we have already quoted, "we must learn to submit to necessity, and turn our attention from evils to our advantages. After all our complaints, Providence is really found kind and impartial, and if we possess but humility and patience, we shall discover under our most disagreeable situation, some copious source of placid enjoyment. The ill usage of the world will recoil from the heat which is sheltered with faith and innocence, as the billows are reverberated from the rock."

"No works shall find acceptance, in that day  
When all disguises shall be rent away,  
That square not truly with the sculptor's plan,  
Nor spring with love to God, or love to man."

J.

## INDIAN REASONING.

In the year 1777, says the Rev. Mr. Heckewelder, in his interesting account of the Indian Nations, some travelling Indians having put their horses over night in my little meadow, at Grodenhutter on the Muskingum; I called on them in the morning to know why they had done it. I endeavored to make them sensible of the injury they had done me, especially as I intended to mow the meadow in a day or two. Having finished my complaint, one of them replied; "My friend, it seems you lay claim to the grass my horses have eaten, because you have enclosed it with a fence; now tell me who caused the grass to grow? Can you make the grass grow? I think not, and nobody can, except the great Mannite. He it is who causes it to grow both for my horses and for yours! see, friend! the grass which grows out of the earth is common to all." Say—did you ever eat venison and bear's meat? "Yes very often!" Well, and did you ever hear me or any other Indian complain about that? "No;" then be not disturbed at my horses eating only once, of what you call your grass, though the grass my horses eat, in like manner as the meat you did eat, was given to the Indians by the Great Spirit. Besides if you will but consider, you will find that my horses did not eat all your grass. For friendship's sake, however, I shall not put my horses in your meadow again."

## CONSISTENCY

Presents Christianity in her fairest attitude, in all her lowly proportion of figure, and correct symmetry of feature. Consistency is the beautiful result of all the qualities and graces of a truly religious mind, united and brought into action, each individually right, all relatively associated. Where the character is consistent, prejudice cannot ridicule, nor infidelity sneer. It may, indeed, be censured, as holding up a standard above the attainment of the careless. The world may dislike, but it cannot despise it.

## MEMORY.

Memory is the nurse of Genius. She fondles him in infancy—feeds him from her bosom—inspires him with courage—equips him with learning—brings the past for his instruction—yields the future to his hope—encircles his cradle with flowers, and strews wreaths of immortality on his grave.

## HERALD.

BOSTON, THURSDAY, JUNE 5.

At the request of a number of our subscribers and others interested in the cause of missions, we present the following account of the Methodist Branch Missionary Society in this place, auxiliary to the Missionary Society of the Methodist Episcopal Church, in America, collected principally from the records and reports of the society. This branch owes its origin to the piety and zeal of a number of its present members, who, viewing the neglected and depraved state of certain classes in and about Boston, Dec. 1820, formed themselves into an association under the name of the Boston Domestic Missionary Society, whose object was the support of a missionary to labour in this place, among them and such as were destitute of religious instruction and the means of grace, and so continued until the October following, when having received a circular from the Parent Society, requesting the members, if they saw proper, to become a Branch of their Institution, they unanimously consented and adopted their constitution, from a belief that they would thereby become more essentially and extensively useful. The Parent Society embracing the same benevolent objects for which the Domestic Missionary Society was formed, and it is peculiarly pleasing to find we are not alone in this work, our brethren in Lynn, animated by the same hopes and prompted by the same ardent desire to assist in disseminating the truths of the Gospel as taught by Jesus and his apostles, have connected themselves with us as fellow laborers in the same vineyard. The following extract from their annual report will, we have no doubt, be read with pleasure by those interested in the cause of missions and its sentiments cordially responded by all who have the good of souls and the happiness of their fellow-men, at heart.—"We contemplate," says their Secretary, "with no ordinary degree of interest, the great events that are transpiring in the world, relating to the prosperity of the Redeemer's kingdom, and it is peculiarly gratifying to behold so many institutions springing up in all parts of the world, which by the benevolence of their purpose and the salutary tendency of their means and results are calculated to soften and subdue the malignant passions of the heart and diffuse the blessings of civilization and pure religion among all who dwell upon the earth. It is pleasing to reflect that we are permitted to partake in this work of benevolence, and we are confidently sure that in the awful hour when we shall be called to review the actions of our lives, it will be comforting to reflect that we have not been altogether idle spectators." Our female friends in this place also, actuated by that spirit of benevolence and philanthropy for which they are so justly distinguished, have united themselves into a Society, auxiliary to ours.

The following remarks from their yearly communication are well worthy the cause they have espoused, and we trust, speak the sentiments of all engaged in promulgating the simple and unostentatious doctrines of the religion of Jesus. "In presenting our report, says the author, we also avail ourselves of the opportunity to congratulate the members of the association in the success that has thus far attended our exertions, and although we embarked in this philanthropic course at a time rather inauspicious to our wishes owing to the equal claims of many benevolent institutions, we have reason to rejoice in the prosperity of this best of works; but let us beware of substituting this rejoicing for that personal exertion so imperiously demanded of each individual and auxiliary institution. We would also, while congratulating the members on the success that has already attended their labors, bid them go on, nor fear to cast their bread upon the waters, for, although it may now sink from our sight, it shall rise again and our hopes be realized, and though our means are small and our sphere of usefulness much limited, and we have done but little and that little in silence and through mediums, that in some measure withhold the issue from our sight, still we should not repine but rather rejoice that ours is a noiseless service and that it is our happy privilege to cast a tribute into the Parent Institution, and to be lost sight of in the grand development of her energies in spreading the light of life among those who have hitherto groped in heathenish darkness. We do more especially feel the importance of encouraging this sentiment at a time like the present, when the hands of many workmen seem busy in recording what others are doing and the sound of human exertions is

heralded abroad as if the praise of men were the great object of pursuit. Brethren, we rejoice greatly for the spirit of the day in which we live and would humbly glorify our God for what he is pleased to effect by the agency of worms of the dust, and we should turn with shame from every appearance of sounding a trumpet before us that we may have glory from men following that simple spirit of the gospel, which retiring from the notice of the world, so urges the silent and effective work, that while the temple of God is rearing, no sound of human tools is heard. This is the spirit that is seen in secret and which will be rewarded openly in that great day when the motives, with the works of men, shall be made known.

There has been collected for the Society since its formation,

From the Male Branch,	256 87
Do. Female Do.	300 05
Do. Lynn Do.	165
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Which, though it may seem small to some, yet when the many adverse circumstances connected with our commencement are considered, the long established prejudices we have had to combat, and that the great mass of our members are from among those who themselves are dependant on their daily occupations, we trust it will not be deemed altogether unworthy the cause in which we are engaged and those of our brethren who have hitherto withheld their assistance, will be induced, from the success that has attended our beginnings, to lend their aid.

## FOR ZION'S HERALD.

## CHRIST A STANDING SACRIFICE.

The doctrine of atonement, is of vital importance to religion. "It is the foundation on which the whole edifice of Christianity rests." If the foundation be laid in error, the whole system will be erroneous. Hence the necessity of being correct in our ideas of this fundamental doctrine. Perhaps the following thoughts will throw some light on this important subject.

The atonement, as it respects the fact of Christ's suffering, was actually and perfectly accomplished, in the person of Jesus Christ, while he was on earth. But as it respects its efficiency, in the salvation of souls, it is a standing sacrifice. Wherefore, we view the sacrificial offering of Jesus Christ, as the efficient cause of the salvation of sinners, and as connected with their forgiveness and sanctification, we view it as an offering that is just now making. The sacrifice for sin, is just now in the act of being offered up. And as the victim is presented, by the transgressor, through prayer and faith, justice finds a satisfaction therein, for its demands upon the sinner; and in consideration thereof, gives up its claim for a penalty of the transgressor.

We shall find this idea of the atonement, explained and illustrated, by examining, for a moment, the sacrificial system, under the law: which is acknowledged to be, in all its parts, a type of the offering by Christ.

The continual burnt-offering, Ex. 29. 42. the perpetual meat-offering, Lev. 6. 20. and the perpetual fire, that was never to go out, Lev. 6. 13. are representations of the standing offering of Jesus Christ. "As the burnt offering must be perpetual," says Dr. Clarke, "so should the sacrifice of our blessed Lord, be considered as a perpetual offering, that all men, in all ages, should come unto God, through him, who is ever living, in his sacrificial character, to make intercession of men; and who is therefore, represented, even in the Heavens, as the Lamb just slain, standing before the throne." (Concluding observations, on Lev. VI.)

Though the burnt offering was continually offered, yet it availed nothing, in behalf of those Israelites, that did not pray and exercise faith. But from those that did, these offerings are represented as putting away sin.

But again—this idea may be illustrated and confirmed, by the consideration, that the atonement was equally efficacious, before Christ came in the flesh, as after. And why? Because he was a "Lamb slain, from the foundation of the world," but "from &c. That is, from the foundation down, he was constantly a Lamb slain, a sacrificial victim offered. Yet, as it respects the part of Christ's suffering and dying on the cross, he had not suffered, he had not died. And if he was constantly a slain lamb, a newly offered victim, from the foundation of the world, down to his appearance in the flesh, so also is he a lamb newly slain, from the crucifixion down to this time; and will be, to the end of his mediatorial office. And so the Revelator represents him. "And I beheld and lo! in the midst of the throne &c.

stood a lamb, as it had been slain." [Rev. 5. 6.] "As if now in the act of being offered up," says Dr. Clarke, on the passage.

If we consider Jesus Christ as an atoning priest, ever officiating, in his sacrificial character for us, this idea of the atonement, which we are advocating, will be confirmed. The Apostle Paul, in his epistle to the Hebrews, considers the Aaronical priesthood as typical of Christ's priesthood; the offerings of the High Priest, under the law, as typical of Christ's offering of himself; and the entering in of the priest to the most Holy Place, as representative of Christ's entering into Heaven for us. Now Christ's priesthood is said to be unchangeable, and he is always officiating. "He ever liveth, to make intercession." Heb. 7. 25. As, while the blood of the victim was yet smoking, and the sacrifice was yet burning upon the altar, the High Priest went into the Holy Place, to make intercession for the people; so Jesus Christ, "having once appeared to put away sin, by the sacrifice of himself," having offered one sacrifice for sin, while this offering is yet awaiting, while it is going up as a sweet savor unto God, while the mystical blood is still flowing, "he appears in the presence of God for us." "He has entered into the Holy Place, into the tabernacle not made with hands"—and thus opened the way for us to come, in full assurance of faith, having our hearts sprinkled with the blood of the newly slain victim. And all who thus come, are benefitted by the sacrifice, because there is virtue in it; and all who do not thus come, are not benefitted by it; not because there is no virtue in it for them, as well as for others, but because they do not, by an appropriate act of faith, draw it out, and make it their own. So that the atonement, in its intrinsic efficacy, is always the same; but in its influence, in the salvation of any individual, it is never efficacious, till received by that individual, according to the conditions of it.

To illustrate the idea, take the following metaphor. It is said, Gen. 3. 22 &c. That the Lord God sent the man forth, from the garden of Eden; "Lest he should put forth his hand, and take also of the tree of life, and eat and live forever." Now this tree of life, whatever it may represent, must be understood as having an abiding efficacy in it, to procure eternal life. But this intrinsic abiding efficacy was not influential, could not be influential in procuring eternal life to Adam, till he had put forth his hand and taken and eaten. Just so I would understand the atonement, by Christ, to have in it, an abiding, intrinsic efficacy. An efficacy always the same, and always sufficient to procure eternal life, for any and every individual. But this efficacy is not influential, cannot be influential in procuring eternal life to any individual, until he put forth the hand of faith, and receive the atonement. Rom. 5. 11. In Christ "is hid, all the treasures of (saving) wisdom and knowledge. But he must be received by faith, or his saving efficacy will not be experienced.

In this view of the atonement, there is no foundation, for the doctrine of finished salvation in Christ, whether partial or universal. The dignity and glory of the work of redemption, is secured; and at the same time, the necessity of repentance, of submission, and of faith on the part of man, is established. In short, this places the subject, it is believed, in the very light of scripture. Christ "taught death for every man" "He bore our sins in his own body, on the tree" and yet only "he that believeth shall be saved," while "he that believeth not, shall be damned."

That is, they are not ultimately and eternally benefitted by it. There are certain benefits arising from the atonement, that are unconditional. The stroke of justice is suspended—a space for repentance is granted and we are favoured with the illuminating and reproving influences of the spirit, and with the means of grace; all of which come by the atonement, and are unconditional; but these are only opening the way that we may come to Christ and be healed by his atoning merits.

## FOR ZION'S HERALD.

## CAMP MEETINGS.—No. 1.

The Summer season is at hand, and already has the face of nature assumed an aspect entirely new and beautiful. Stern winter, and all his blustering attendants have retired towards the polar regions and left the ground to the mild and welcome reign of warmth and verdure. The foliage and blossoms of May are thickly spread over the fields and forests, and the melody of the

feathered songster wakes pleasure in my soul; yea, gratitude and devotion, rise like incense from every heart capable of pious contemplation. That God who orders the seasons, all of which are beautiful in their turns, should not be forgotten in the multitude, beauty and perfection of his works. In a temple of God's own making, the grove, I go to worship him. There thousands and tens of thousands resort, from motives as various as their characters, with feelings as different as the different shades of light and darkness; and their movements in the grove sacred to devotion vary as do the lives of the persons who go there. Hundreds of serious, sincere and pious people, from different parts of the circumjacent country, assemble to hold a feast unto the Lord in the wilderness. They come prepared to spend several days and evenings in worshipping God. Foregoing some of the pleasures and conveniences of their usual habitations and temples, they leave all their business behind them, for the sake of uniting in an extraordinary effort of prayer and social worship; in hope that, through divine mercy and goodness, some special good may be imparted to themselves, their families, neighbors and strangers. Their religious exercises in the grove are similar to what they perform in houses of worship in times of reformation,—preaching, prayer, exhortation and singing. It is true these exercises are commonly performed with more ardour, than these people sometimes feel; but not with more than is common in any place where God abundantly pours out his Spirit. It is a remarkable thing indeed, for such a meeting not to be attended with a reformation spirit, and to be crowned with the conviction, conversion, and quickening of many souls.

But there are two classes of men who oppose worshipping God in this manner.

1. The hardened sinner. In this class may be ranked the profane, the intemperate, the scoffers and especially men of sceptical principles. These are always opposed of reformation; by whatever means and in whatever way it may come. From these, therefore, we expect nothing but opposition in any thing gracious or truly religious. Some of these are men in power, holding civil or military offices; some are men of parts, of wealth and education. Their eminence gives them influence over others of less capacity, and they are often ringleaders in mischief. No real gentleman or lady, however, is found guilty of misbehaviour where God is worshipped. The same principle of decency and self respect, governs them in all places. In a christian temple, a grove, a jewish synagogue, or mahometan mosque, you see in them no apish grinning, no ruffian intruding, or indecent or disrespectful behaviour of any kind. Respect for themselves, for their fellow-creatures, and especially their reverence for the great Object of all our devotions, give a dignity and becoming solemnity to their deportment on all sacred occasions.

But in the second place, uninformed, or misinformed christians do not approve the plan of worshipping Almighty God in a grove set apart for a few days for his service.—Christians of this class, either are not informed as to the nature, design, tendency, and manner of conducting camp meetings, or they are misinformed, deceived, and prejudiced against them by the enemies of religion. Let the candid see and hear for themselves. Let them witness, with an unprejudiced mind, every part of a well regulated camp-meeting, and no christian mind can condemn what God so eminently owns and blesses.

The legislatures of several States have enacted statutes for the protection of these meetings. But in some parts of New-England, where camp-meetings are little known, their character and extensive usefulness are not so fairly and fully appreciated; and the laws respecting public worship have no particular reference to their protection.

But the character of these meetings is rising fast in the public estimation. Already have Methodist, Congregationalist, Baptist and other clergymen, even in New-England, united in carrying on such meetings: not indeed generally, but in some few instances. The time has not yet arrived for all christians, of the various denominations, to see the expediency of worshipping God in a grove, for several days together. But when we consider that some of the most popular institutions among us have risen to popularity within a few years, we may fairly conclude, that in due time, the candid and pious of all societies will acknowledge the propriety and utility of an institution so eminently owned and blessed of God as camp-meetings.

EVANGELICUS.

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**NEWS :**  
FOREIGN AND DOMESTIC.

THE GREEKS.

The Gibraltor papers contain a complete confirmation of the cheering news recently received of the success of the Greeks over their barbarous oppressors. Of 32,000 Turks who penetrated in August last into the Morea, only 8 or 9000 remained. All the others perished, partly in the combats that had taken place, and partly by famine. The Turkish squadron had returned to Constantinople, after having another vessel of 30 guns burnt in sight of the Dardanelles, and having lost more than 30 vessels of war, which were driven on shore in a tempest.—I cannot describe the ardour which prevails in Archipelago, nor the admiration with which the English have inspired the Greeks. Brama Ala, who commanded at Corinth, has recently been poisoned."

A meeting has been called in Ohio, with a view to prevent the repeal of the law which prohibits courts from receiving the testimony of black and colored persons.

The convention of Congregational Ministers in this State met on Wednesday last. The committee on the question, "What constitutes a Christian Church?" made a report according with the doctrines of Calvin—but concluding with the remark, that the convention had no power to do any thing farther than express an opinion. On motion of Rev. Dr. Pierce it was voted to take no order on the subject.

The Rev. Dr. Codman was re-chosen Scribe—and the Rev. Mr. Parkman, Secretary.

The Rev. Dr. Pierce was chosen second Preacher for the next year.

The Trustees of the Transylvania University have voted to wear mourning for one month, on account of the decease of Col. Morrison, late Chairman of the Board—and have requested the Rev. Mr. Holly to deliver a funeral oration.

The crops of grain at Chili are said to be abundant, and tolerably so at Buenos Ayres.

An excellent newspaper, in English and Spanish, has been commenced at Laguna.

The last reports from the Colombian Republic are of a discouraging nature. They appear to find it difficult to maintain the independence they have achieved—but are baffled by a handful of Royalists, with few resources.

Piracy appears to be suspended at Cuba. The suspension of the Pirates would be the most permanent remedy. Upwards of twenty are now on trial in Jamaica.

The house of Mr. Jabez Jones, in Falmouth Me. has been destroyed by fire. Mr. J. is over 80 years of age.

Fossil Coal has been discovered in the Michigan territory.

There have been several instances of a failure of Justice at Montreal for want of pecuniary appropriations to pay witnesses. At a late court 60 indictments could not be proceeded with on this account—and only 5 trials took place. The Grand Jury have made a presentment on the subject.

SALEM, May 29.

**Indian Fight.**—We learn that the novel and interesting exhibition of an Indian fight at Beverly yesterday afternoon, was performed in such a manner as to afford much amusement to the numerous spectators. Capt. Edwards' fine company of militia, in complete uniform, was highly applauded, and the appearance and manouevres of the volunteers, about fifty in number, armed and dressed as Indians, were appropriate and such as would become real Savages. The exhibition closed by the capture of the Indians, and a march through the town with the prisoners.

ST. JOHN, N. B. May 10.

We understand from Madawaska, that a fever, called the *red fever*, raged in that place, with which the people died daily.

A part of the above place has been inundated, owing to ice damming about three miles below—Houses were moved, Barns swept away, and cattle, sheep, &c. drowned. The day after the dam broke, houses and cattle were seen by the Madawaska people floating among the ice, supposed to have come from a settlement about fifteen miles farther up.—*Royal Gaz.*

*Literary.*—*Statesman's Manual.*

Davis & Force, of the City of Washington, propose publishing in the course of the present year, a new work under the following title:—*Statesman's Manual*, being an Annual Digest of all Public Documents laid before Congress, classed according to the several Departments of the Government, and so arranged as to connect and present, under one head, all the public official information upon any one subject.

To which will be added—Notices of the public transactions in the several States, and of the important events in foreign countries.

Each volume will comprise one entire year, beginning with the 4th of July, annually.—The volume now proposed will be for the year commencing on the 4th of July 1822, and ending the 3d of July, 1823.

It will form one royal octavo volume, printed on small type, and will make about five hundred pages—the price for which will be five dollars.

We understand that a Naval Court Martial will assemble at New-York on the 10th June, for the trial of Capt. Samuel Evans, over which, Capt. Isaac Hull is to preside.

The U. S. Frigate Congress, Capt. Bidle, has arrived in the Delaware, to take Messrs. Nelson, and Rodney, on their missions.

Commodores, Rodgers, Chauncey, and Morris, Navy Commissioners, have arrived here from Washington.

The pastoral connexion between the Rev. Stephen Hull and the Church and Society in Raynham has been dissolved.

The Board of Trustees of Transylvania University have elected Daniel Drake, M. D. of Cincinnati, Professor of Materia Medica, and Robert Best Esq. Assistant to the Chemical Professor in Pharmaceutical Chemistry.

The Arkansas paper informs, that the notorious *Tom Graves* has been arrested. He stands charged with the murder of an Osage woman and several children. Graves is said to be a full blooded white man, but has been raised among the Indians from his earliest infancy, and is totally ignorant of his parentage or the place of his nativity. Although he is a white man by birth, he is said to possess to their fullest extent, all the habits and principles of the Indian or savage.

The Congress Frigate, it is stated, is bound to Cadiz, there to land Mr. Nelson our minister to Spain, and thence proceed on her voyage to carry out Mr. Rodney, our minister to Buenos Ayres.

**GENERAL COURT.**

The Members of the new General Court, met on Wednesday forenoon—and the oaths were administered by His Excellency Gov. Brooks.

PELHAM W. WARREN, Esq. was elected Clerk of the House. WM. C. JARVIS, Esq. Speaker.

The Senate made choice of the Hon. NATHANIEL SILSBEE for President, Paul Willard, Esq. for Clerk, and John Farrie, Jr. Esq. for assistant Clerk.

A joint committee was appointed to examine the votes for Governor and Lt. Governor.

The Executive, and the two branches of the Legislature, were then escorted, by the Independent Cadets, under Col. Otis, to the Old South Church, where an appropriate Discourse was delivered by the Rev. Dr. Thayer. After which the procession returned to the State House.

THURSDAY May 29.

SENATE.

The Committee appointed to examine the

Votes for Governor and Lt. Governor, reported, that they found the whole number legally returned for Governor to be 65,330, of which the Hon. WILLIAM EUSTIS had 34,402—Hon. H. G. OTIS, 30,171—Scattering 757—and the whole number legally returned for Lt. Governor to be 65,015—of which the Hon. LEVI LINCOLN had 33,993—Hon. DANIEL NOBLE, 30,654—scattering 368;—and the Hon. Messrs. EUSTIS and LINCOLN were declared elected.—The votes of Greenfield, Montgomery and Erving's Grant, were rejected. Those of Gardner, New-Braintree and Florida were not returned.

A joint Committee was appointed to wait on the Governor and Lt. Governor elect—to inform them that the Legislature were ready to attend upon them in taking and subscribing the oaths.

A committee was appointed to wait on the Rev. Dr. Thayer, to thank him for the Sermon delivered on Wednesday, and request a copy for the press.

The Hon. Mr. Gorham rose and informed the Senate of the decease of one of his Colleagues, the Hon. JOHN PHILLIPS—when the Senate adjourned.

HOUSE.

The Speaker read a letter from the Secretary of State, communicating returns of estates from the Probate Offices for 1821 and 1822.

A committee of one member from each County was appointed to consider the expediency of making any alteration in the Probate Laws in regard to fees.

A petition from H. A. S. Dearborn and others, a committee in behalf of many others, to be incorporated as the Bunker Hill Monument Association, for the purpose of collecting funds for the erection of a Monument on Bunker Hill, in commemoration of the events of the Revolution. Referred to Messrs. Tabor, Harris and Thayer, with such as the Senate may add.

Messrs. Williams, Turner and Valentine, were appointed Monitors.

A message was received from the Senate announcing its adjournment in consequence of the death of the Hon. JOHN PHILLIPS, Whereupon a motion was made that the House also adjourn; which was carried in the affirmative.

FRIDAY, May 30.

SENATE.

The committee appointed to wait upon the Hon. William Eustis, and the Hon. Levi Lincoln and inform them of their election, reported that they had attended to that duty and that the Governor and Lieutenant Governor elect were pleased to say that they would attend the two branches of the Legislature in convention at 12 o'clock for the purpose of taking and subscribing the oaths of qualification.

HOUSE.

Messrs. Rutter of Sudbury, Lyman of B. Valentine, Knox and Barker were appointed a committee to consider the expediency of making any alteration in the laws for regulating training and governing the Militia.

Messrs. Turner, Williams and Ropes were appointed to consider what compensation shall be allowed to the Counsellors, Senators and Members of the House for travel and attendance the present session.

The committee appointed for the purpose reported a system of Rules and Orders, the same as were observed the last year.

At half past 10 o'clock the branches of the Legislature assembled in the Representative chamber and proceeded to the choice of a Senator to supply the vacancy to the board from the District of Bristol and Dukes County, and the balloting resulted in the choice of the Hon. James L. Hodges.

The House elected the Rev. Wm. Jenks to be their chaplain.

A petition was received from the City Council of Boston praying for certain amendments in the charter of the city, which was committed to Messrs. Sewall, Seaver, and Brown.

IN CONVENTION.

Agreeably to assignment the two Houses met in Convention for the purposes of electing Counsellors, at large. The Committee for collecting the ballots reported, the whole number to be 279—of which 140 were necessary to make a choice, that

A petition was presented from Massey 3d, for an act of incorporation of the Second Congregational Society in Lynn, which was read and committed.

Adjourned to 9 o'clock.

SATURDAY May 31.

SENATE.

Alden Bradford, Esq. was re-elected Secretary, and the Hon. Nahum Mitchell, was re-elected Treasurer and Receiver General of the Commonwealth the ensuing year.

Messrs. Bush, Porter, and Pratt, were appointed to consider the expediency of altering, amending or repealing the act declaring the causes for which cattle may be impounded, and the manner in which they shall be proceeded with in such cases, &c.

A committee were appointed to consider the expediency of establishing an additional term of the Supreme Court in the county of Hamden.

The Senate made choice of the Rev. James Walker for their Chaplain the present political year—and adjourned to Monday next.

HOUSE.

Petition of John Skinner and others—the Merrimack Manufacturing Company—W. Corey, Daniel Ruggles—Thomas Hale, Minerva Parker—Thomas K. Jones & Co.—Alfred Walker, and others—Abel Wesson, and others—Eben Sherman and others—Sylvanus Lasell and others—Zenas L. Leonard—Turreant Merriam—Jacob Jaquith—Recall Degrass—Otis Ammidon and others—the Selectmen and Overseers of Mendon—Stephen Stockwell—James F. Baldwin—John Brown and others—Luther Skelton and others—and John Andrews were severally read and committed.

MONDAY June 2.

SENATE.

A bill giving power to the Supreme Court, and Courts of Common Pleas, in vacation, to order *supersedes* of execution on judgments, was read twice, and ordered to be printed.

Adjourned.

HOUSE.

The Committee on the returns of the Members, reported a list of the towns from which the Certificates were informal, and a resolve declaring, that the returns ought not to be rejected on account of such informality, which passed.

Messrs. Lincoln, of B. Williams and Train, were appointed a Committee to consider the expediency of providing by law that persons having conscientious scruples about taking an oath, may be allowed, in certain cases, to affirm instead thereof.

TUESDAY June 3.

SENATE.

*Remonstrances*—of the town of Harwich;—of Nathaniel Jones and others;—of Elijah Phelps and others;—of Samuel Hopkins and others;—of Hutchins Hapgood and another;—of William Wallace and others;—of William Woods, were read and committed.

HOUSE.

Twenty two members had leave of absence.

The city of Boston had leave for a bill to amend the charter.

The Hon. Messrs. Hubbard and Winthrop, Messrs. Valentine, Taft, and Hewes were appointed a Committee to inquire into the expediency of amending the law regulating appeals from the Municipal Court in Boston.

IN CONVENTION.

Agreeably to assignment the two Houses met in Convention for the purposes of electing Counsellors, at large. The Committee for collecting the ballots reported, the whole number to be 279—of which 140 were necessary to make a choice, that

WILLIAM P. WALKER, Esq.	211
JESSE PUTMAN, Esq.	219
HON. MARCUS MORTON	220
NATHAN CHANDLER, Esq.	218
DAVID CUMMINS, Esq.	219
HON. THOMAS WESTON	218
HON. SOLOMON SMEAD	219
EBENEZER FISHER, Esq.	206
ABRAHAM LINCOLN, Esq.	145

They were declared to be elected, and the Secretary ordered to notify them.

DIED.

In this city, on Thursday morning, the Hon. JOHN PHILLIPS, late Mayor of the city, and at the time of his death a Member of the Senate of the State for the County of Suffolk, and President of the Manufacturers and Mechanics' Bank. He had been long in the Senate from this District, and for many years the President.

Mrs. Susan Heard, widow of the late Capt. John Hard, 3d, aged 41.

At Watertown, Mr. Cromwell Fowle, aged 28.

## POETRY.

FOR ZION'S HERALD.

*The Missionary's Companion.*

Oft has the Muse in melting numbers told,  
How sorrow's children suffer, weep & pine;  
How men have toil'd, or fought, or bled, or  
sold

Their earthly all, for treasures more divine.

*But*—And are the sons of Adam only great?  
And Eve's fair daughters, are they ever weak?  
*These*—Let facts demonstrate. Facts will not abate  
The females' glory, but huge volumes speak.

One class of heroines, and only one,  
Shall be the subject of my humble lays:—  
The Missionary's bosom friend. Outdone  
In noble deeds by none, she claims our praise.

These, Sarah's daughters, form'd for 'doing  
well.'

Like Deborah, are strong for Zion's cause;  
Like some that helped Paul, they far excel  
Faint-hearted men, who often get applause.

See the fair lab'r'er, call'd from friends away,  
To India, Africa, or distant isles,  
To help a herald of the cross display,  
Mid dying heathen, Mercy's cheering smiles.

Or view them in domestic missions spend  
Their little all, of time and strength and gold;  
Mid christian heathens, worst of men, they  
end

Their useful lives, their worth perhaps untold.  
No christian bard their shining virtue sings,  
Nor epitaph, nor monument doth tell  
How they have liv'd and toil'd;—better than  
kings

Who live and toil to get a throne to sell.

What pious heart but loves the humble cot,  
Where for awhile God's messenger abides;  
Nor looks with envy on the rich man's lot,  
Though many a carnal eye his work derides.

There sits his wife, his smiling babes are  
there,  
And there, at times, God's servant rests  
a while;  
His faithful wife divides his toil and care,  
And cheers his home and greets him with a  
smile.

Fletcher, and Rogers, Samuel Newell too,  
Were blest of heav'n with partners rich in  
grace;

They caught the flame as Missionaries do,  
When sent of God, but acted in their place.

Whate'er consisted with the female sphere,  
These holy women faithfully perform'd;  
Rais'd far above all worldly hope or fear,  
They labour'd much, for grace their hearts  
had warm'd.

So hundreds labour in the gospel field;  
Helpmates to God's ambassadors they are;  
And while their partners take the sword and  
shield,

They, Aaron like, lift Moses' hands in prayer.

How noble, and how useful such employ!  
(Nor Moses without Aaron's help could pray)  
So these at last will share that heav'nly joy,  
They here pur'st in labour night and day.

How mean those little, gaudy, trifling things,  
That mince & skip about in fashion's round;  
While faithful daughters of the king of Kings,  
In ev'ry christian grace and work-abound.

Daughters of grace, go on in heaven's cause,  
Pleading for souls, as Hannah for an heir;  
If call'd to bear a missionary's cross,  
May grace abundant be your constant share.

And you that long co-workers have been  
found,

Have borne the heat and burden of the day;  
Still join to cultivate Emanuel's ground,  
For praying breath is never thrown away.

Though want assil and friends to help are  
few,

Though foes are many, consolation small;  
God is your friend, and he will help you thro,  
The Lord himself will be your all in all.

The faithful herald and his bosom friend,  
Who labour'd much and long for God below;  
Soon as the fleeting scenes of time shall end,  
To mansions of eternal bliss shall go. A. L.

TO NIGHT—*By Charlotte Smith.*

I love thee, mournful, sober-suited Night!  
When the faint moon, yet lingering in her  
wane

And veiled in clouds with pale uncertain light  
Hangs o'er the water of the restless main.  
In deep depression sunk, th' enfeebled mind  
Will to the deep, cold elements complain,  
And tell the embosom'd grief, however vain.

To sullen surges and the viewless wind.  
Though no repose on thy dark breast I find,  
I still enjoy thee—cheerless as thou art:

For in thy quiet gloom the exhausted heart  
Is calm, though wretched—hopeless yet re-  
signed,  
While to the winds and waves its sorrows  
given,  
May reach, though lost on earth, the ear of  
Heaven!

## MISCELLANY.

*Religious Education of Children.*

The influence of a religious education  
upon the comfort, reputation and usefulness  
of mankind commands and enforces the duty  
of early religious education of our children,  
as we love them and seek their happiness.  
A regard to the welfare and happiness of  
others, a desire to continue and extend the  
knowledge and influence of religion in the  
world, and to perpetuate our civil and religi-  
ous privileges, give additional energy and  
diligence to our endeavors to educate our  
children in the fear and love of God, in the  
knowledge of the principles of the christian  
religion.

It is to be hoped, indeed, that our children  
will never be torn from us, and carried into  
captivity, or placed in a country, or family,  
where the true God is not known, or his Gos-  
pel not acknowledged; yet such an event is  
not impossible in this world of changes, and in  
this era of strange and astonishing occur-  
rences.

Their situation or business may associate  
them with characters, to whom they may  
communicate the knowledge of divine truths  
of which they were before ignorant and give  
them an opportunity, if they have a disposi-  
tion, of alluring, by the excellency and  
brightness of the christian spirit and practice,  
some poor souls from superstition and cor-  
ruption, to the pure and simple worship in-  
stituted in the gospel, to the knowledge of  
the truth as it is in Jesus.

But if it savor of vanity, to cherish the  
idea that our children may become instru-  
ments of extending the gospel, and diffus-  
ing the spirit of christianity, does it not ar-  
gue the greatest stupidity not to be concern-  
ed at the hazard they run, in their diversi-  
fied excursions, of being corrupted in prin-  
ciple and practice, and hardened in habits  
of immorality and vice?

The happiest preservative against this danger is to have  
their minds stored with the principles of  
natural and revealed religion, to possess a  
knowledge of those truths which sanctify  
the soul, and restrain, guide and comfort in  
the hour of danger. Nothing but the grace  
of God, a work of sound and saving conver-  
sion, will secure from the baneful influence  
of infidelity and the seductions of vice; this  
we cannot give, yet we can strengthen their  
minds and store their memories with those  
principles of the oracle of God, though the  
knowledge of which God ordinarily gives  
grace, and sanctifies the soul; and which  
only speculatively believed, operate as a  
mighty restraint from vice, and incentive  
to virtue. We can form our children to hab-  
its of prayer and devotion, inspire them with  
respect for the sabbath of the Lord, and di-  
vine institutions, furnish them with reasons  
and arguments to support their faith, and  
vindicate their practice, refute the errors of  
those that assail them, which though they  
are not an effectual guard against heresy and  
vice, yet are a barrier and defence against  
their influence. The youth, thus instructed  
and leavened with truth, has much to con-  
quer before he can freely ridicule divine  
things, or without trembling and misgivings  
run to the same excesses of riot with others.

'Train up a child in the way he should  
go, and when he is old he will not depart  
therefrom,' but 'a child left to himself  
bringeth his mother to shame.' A young  
person destitute of any religious principles,  
and unimpressed with any fear or love of  
God, in rushing into the wide field of enter-  
prise, where he could not enjoy the public  
instituted means of religion, runs as much  
hazard of fatal shipwreck, as the ship that  
should break from her mooring, and rush  
into a tempestuous ocean without a pilot,  
helm, or ballast. Shall we not then as par-  
ents do every thing in our power to guard  
our children from such hazard, and by the  
most careful moral and religious education  
furnish them with those means and pre-  
requisites, which are most likely to carry them  
with safety and reputation through the dan-  
gerous voyage of life, that they may enter  
with safety the haven of rest, and dwell  
forever with the Lord?

It is certainly necessary to retreat some  
times from company, and bar the door upon  
business and diversion; and, when we are  
thus disengaged, to inspect our practice, to  
state our accounts, and examine our condition  
for eternity.

## CHARITY.

Those benevolent persons who assist the  
poor should reflect, that every donation,  
without an ostensibly full consideration, cre-  
ates in the mind of the receiver, a sense of  
dependence, and even of degradation, which  
blunts that feeling of pride which is the great  
stimulus to exertion. This is inevitable in  
charities extended to the really infirm: But,  
with respect to the able bodied poor, it may be  
avoided. When we give a dollar to a  
poor man, or half a dollar to a poor woman,  
for a day's labor, they know that they have  
earned what they receive, and feel no de-  
pendence. They have given us the work  
of which we were in need, for the money  
which, being ours, they were desirous of ob-  
taining. The obligation is equal. Better is  
it to employ a man to pull down your wood-  
pile and pack it up again, than to give him  
the money which would pay for his labor in  
direct charity.

These considerations, which furnish a strong  
objection to the poor laws now in force,  
have never been duly considered. To the  
able bodied poor, employment is the most  
efficacious charity which can be conferred.

## Infidel Wit Repelled.

A gay young spark, of a deistical turn,  
travelling in a stage coach to London, forced  
his sentiments on the company, by at-  
tempting to ridicule the scriptures; and,  
among other topics, made himself merry with  
the story of David and Goliath, strongly urg-  
ing the impossibility of a youth like David  
being able to throw a stone with sufficient  
force to strike into the giant's forehead.—  
On this he appealed to the company, and in  
particular to a grave gentleman of the  
denomination called Quakers, who sat silent  
in one corner of the carriage. "Indeed,  
friend," replied he, "I do not think it at all  
impossible, if the Phillistine's head was as  
soft as thine."

## Remarkable Anagram.

In the eighteenth chapter of John's gos-  
pel, verse 38, Pilate saith unto Jesus, *What is truth?* which question in the Latin lan-  
guage runs thus: *Quid est Veritas?* These  
letters transposed, make the justest and best  
answer that could possibly be given to the  
inquirer, who did not think proper to wait  
for another, viz. *Est vir qui adat*; i.e. *It is  
the man who is present.*

This anagram will appear still more re-  
markable, when it is considered that the  
Lord came into the world particularly as  
Divine truth; and the first words which  
he uttered after the question was put to him  
were the following in the 19th chapter ver. 5  
viz. *Behold the Man.*

*Note.* In the English translation these  
words are by mistake put into the mouth of  
Pilate, but in the original they are manifestly  
the words of Jesus; after the crown of  
thorns was placed on his head, and in the  
internal sense signify, Behold how the Jewish  
nation has falsified the Divine Truth of the  
Word.

## AVARICE

is the cancer worm of the soul; the rapid  
growing deleterious weed of a too luxuriant  
soil, which springs up, overruns and destroys  
all the celestial plants of the mind.

## Elasticity of Steam.

The following has been observed by  
Mr. Perkins: when the elasticity of the  
steam, in a high pressure boiler, is equal  
to between 20 and 30 atmospheres, and its  
temperature is between 400 and 500  
degrees Fahrenheit, if a portion of the  
water be drawn off, by means of a cock  
inserted in the boiler, near the bottom  
the water is so low, that the hand may  
be held in the stream as it issues from  
the vessel, without pain or inconveni-  
ence.

## [Observer.]

The fact that the hand may be held  
in the stream of water flowing from a  
boiler containing steam raised to high  
pressure has been long familiar to en-  
gineers. The sensation produced if  
the pressure be very high, is rather of  
cold than heat—if held at a foot or two  
from where the water expands into the  
atmosphere, the sensation is always dis-  
tinctly and sometimes might be termed  
painfully cold. It is immaterial  
whether the water be taken from near  
the bottom or near its surface, the phe-  
nomena is the same. We have always  
considered the wonderful change of tem-  
perature to be produced by evaporation

which is well known to be the most  
powerful agent of cold, and which is  
produced with the greater force on let-  
ting off the water in proportion to the  
height of pressure within the boiler,  
and the consequent force with which it  
it expands on turning the cock.

## MR. PERKINS' STEAM ENGINE.

We extract the following description  
of Mr. Perkins' patent from a letter in  
the *Pottery Gazette*. Of course, we  
do not vouch for its accuracy; indeed,  
there are some parts of it not intelli-  
gible; but we give it because every-  
thing relating to an invention so stu-  
pendous as this is said to be, must pos-  
sess interest:

"He has no boiler, properly so cal-  
led, but his generator, as he terms it,  
is about 4 feet high by 2 feet in diam-  
eter, of extra thickness. This stands  
in the middle of his furnace, which is  
not much larger; the fuel is put in  
from above; the chimney is at the bot-  
tom; this is surrounded by another  
case of iron, the space between which  
and the furnace he crams full of earth,  
to prevent any heat coming out, and  
being lost. The water in the genera-  
tor, which is, of course, always full, he  
keeps under great pressure by means  
of a pipe communicating with a forcing  
pump. The steam is communicated to  
the piston cylinder in the usual way;  
this works horizontally. By means of a  
rotatory valve, the steam which has  
acted is carried to the condensing wall,  
and thence back to the forcing pump.  
The water never boils: it is heated, I  
believe, to about 500 degrees—water  
boils you know, at 212—it becomes  
steam only when forced forward into  
the conducting pipe. On this conduct-  
ing pipe is placed a safety bulb of  
wrought iron thus: =C=: this bulb is  
made at one half of the strength of  
any other part of the machine. You  
will have a rude notion of the whole  
thing from this description. All the  
persons in London best qualified to  
judge of it, think favourably of it; but  
nothing but proof will do, and that we  
shall have in a fortnight, I hope. It  
will produce a greater revolution in  
the affairs of mankind than the inven-  
tion of Watt's machine. If it succeed,  
a company are ready to build a 500  
ton packet, to go in 60 days to Calcutta.  
The voyage to America will be  
reduced to 10 days. There is another  
invention of compressing gas into a  
small cylinder, and selling it for can-  
dles. A company is formed which is  
to distribute them every morning, call-  
ing for an empty cylinder, and leaving  
a full one. It will stand on your table  
like a lamp, and will be cheaper than  
candles. I forgot to mention that Mr.  
Perkins has taken out a patent for Eng-  
land, Scotland, and Ireland, for the U-  
nited States, France and Germany,  
which shews he is very confident."

## Mortification.

Dr. Ainslie, of the British East In-  
dia Company, has written a letter to  
the editor of the *Courier*, stating, that  
he has discovered that the *Balsam of  
Peru* is a sovereign remedy to arrest  
the progress of mortification. The

mode of using it, is to dip a piece of lint  
in the balsam and lay it over the affect-  
ed part the moment mortification ap-  
pears, this is to be repeated morning and  
evening until healthy granulations shall  
appear, then simple dressing will an-  
swer. The doctor says he was first in-  
duced to try the efficacy of the balsam  
in the torrid zone, in consequence of its  
antiseptic qualities and its peculiar grate-  
ful odour, which so admirably conceals  
the fester of putrefaction.—He says it  
smarts a good deal for a minute or two  
and then feels quite grateful. It is a  
valuable discovery if it be found efficac-  
ious.